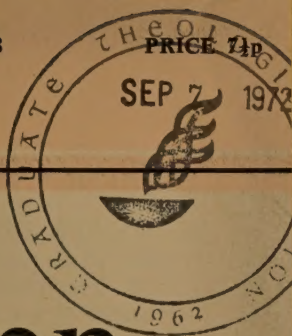


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NUMBER 8



Christian Order

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Newman University College — Naples

THE UNIVERSITY of Naples has some 45,000 students, about three times as many as Oxford and Cambridge combined. The Newman College is a rat-infested building in the midst of a noisy Neapolitan slum where an English priest is ministering to 26 students. These men, mostly from very poor homes, are seeking degrees in order to find gainful employment. They only attend the University for lectures and exams and otherwise live in squalid surroundings, never being sure whether there'll be enough in the kitty for the next meal. They are easy prey to the moral licence of Naples; soon discard any religion they may have learnt and succumb only too readily to the insidious propaganda of the Communists.

The Newman College was founded by Mgr. Bruno James ten years ago as a direct challenge to this situation and to provide a nucleus of carefully chosen students with the opportunity of continuing their studies under conditions they would never have believed possible.

The majority soon respond to the atmosphere of affection, trust and sense of personal responsibility which Mgr. James has so successfully fostered with endless patience and compassion.

It is a vital work, vital for them, vital for all of us in the West, whatever our nationality, who want to see the West survive against the forces of evil. But this work is sadly hampered by lack of funds. If you have read this far and believe that the task Mgr. James has set himself is not only just worthwhile but desperately important, would you help by joining in the sacrifices already being made by other friends and benefactors and send whatever you can to The Collegio Newman Fund at the address below. All contributions and letters will be acknowledged by the Hon. Treasurer (U.K.), Mr. D. Belson, Collier's Farm, Frieth, Henley-on-Thames, Oxon.

(This space has been kindly given by
Father Paul Crane, S.J.)

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CHRISTIAN ORDER is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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Christian Order

EDITED BY

Paul Crane SJ

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A Matter of Deference

THE EDITOR

SOMEONE remarked somewhere a few months ago and with obvious satisfaction that our age was witnessing the passing of the deferential society. As a record of fact, the remark may well be correct. Whether it gives ground for satisfaction is an altogether different matter. In this regard, a glance at the Oxford Dictionary confirms instinctive misgivings.

The word deference is there defined as the feeling of respect which we have for another, inclining us to consider or, even, accept his views. A deferential society, therefore, is one which gives evidence in the conduct of its members of the respect they have for each other.

I would have thought that such a society, far from being reprehensible, represented not merely an admirable state of affairs, but one absolutely essential to the working of a truly democratic or, indeed, any civilized way of life whose minimum requirement, surely, is that men and women should respect each other for the human beings all are and the special qualities some may possess by reason of appointment, status or special talent. On this ground the policeman claims his due, along with the man of learn-

ing, the soldier or statesman, talented actress or bearer of a great name. Hierarchy, in other words, is endemic in true society; the deference it merits essential to civilised living and as far removed from servility as chalk from cheese. The ultimate alternative can only be the rule of the gun; a concrete jungle at the mercy of trousered apes.

It is no matter for congratulation that we have come closer to this repulsive situation in recent years.

‘Our Faith in Christ’

Many parents will be glad to know that the 2nd edition of ‘Our Faith In Christ’ (Catholic Teaching in the Home) is now available, with extra worksheets if desired. A revision test has been added at the end of each part. Each of the three parts consists of thirteen leaflets for study, with corresponding worksheets for the child to complete. It is envisaged that the work will be done in an informal atmosphere where discussion and explanation are possible, and we have often heard that big brothers and sisters have benefitted by this refresher course. It is emphasised throughout that we live under the law of love, a truth illustrated by reference to familiar human relationships. If lessons are supplemented by prayer, they could be the launching-pad “into a limitless voyage into the infinite spaces of God’s truth” (Fr. Gerard Meath O.P.).

Many priests, teachers, and parents have declared themselves well pleased with the course, and one headmaster said that he always uses it for morning assembly. Obtainable from Carmelite Monastery, Quidenham, Norwich, NOR 07X at 75p a set, each part 25p; post pack on three parts 15p.

A Jesuit missionary from Rhodesia tells of his meeting, on leave in Beira, with an extraordinary Marist Brother. What follows is in tribute to the work and influence of a great man.

Obrigado Cordeiro

GERALD FINNIESTON, S.J.

BEIRA in Mozambique is almost 400 miles from Salisbury. A sticky, tropical place by the Indian Ocean, it is the nearest sea resort to Rhodesia. It is also in a foreign country governed by Portugal.

Road to Beira

About ten miles from the city of Umtali, one passes through Rhodesian Customs and Immigration and then again, a little down the road, through Portuguese Customs and Immigration. Passports and visas are produced and scrutinised, and forms in small print in Portuguese are filled in. Customs over, one proceeds along a road similar to that which led to Umtali and the border. Roadsigns and advertisements, however, are now in a foreign language and give distances in kilometres and the same unnecessary emphasis on the value of beer. The land which gave birth to Eusebio of World Cup fame advertises other sporting events such as bull-fights. The road deteriorates the further one penetrates into Mozambique; but there are signs of great activity in road-making, as huge new earthworks appear where the new highways of the future are being constructed. Some of the terminals of these highways are Tete and the Caborra Basa Dam, places which are better approached nowadays, in military convoy; the distant Lourenco Marques, a thousand miles away, is the terminal for another highway nearing completion.

As everywhere in Africa, the emphasis is always on the future and sometimes the immediate future. Africa is a giant awakening and one always hopes, as one travels, that one will live long enough to use that Continent's new highways. Rhodesia's road-making achievements are great, though there is much to be done in the tribal areas and in the cities. However, the congestion of Salisbury's roads and the new look which the city must have in a few years' time, is a subject in itself.

Beira and Mozambique

Beira is reached along a very imperfect winding road through mahogany forests and over the flat marsh lands of the Pungwe estuary. It is a long descent from the heights of Rhodesia and Manicaland, and the heat is palpable as you come to Beira and the sea. Beira is a moderately large town in process of reawakening. Old buildings are being demolished; skyscrapers and hotels are going up. Wide new boulevards are now criss-crossing the city; one is built over a former sea-canal. The present impression of the town is of untidiness and incompleteness. Many buildings stand half-completed because of the chronic shortage of cement, which all goes now to the construction of Caborra Basa. The military presence is everywhere. The White Fathers have withdrawn all their priests. The Bishop of Beira is said to have sent in his resignation. An expensive war is going on; State-Church relationships are uneasy. Prices are going up. The docks are busy and, visible from the shore, a British frigate goes about its apparently lawful business of blockade. But it is the Joanna V, the ship which ran the blockade, that has petrol stations named after it.

Beira is a city of speeding motor cyclists and big cars, large families who dine together in public and bathe together in the sea on Sundays; a city of continental cafes and aperitifs, sea food, tropical fruits, quiet dignified streets, grim African locations and no colour-bar. Rhodesians flock to it in their caravans and cars during school-

holidays and keep to themselves in a sort of Rhodesia-by-the sea. They are noisy and cheerful and live their outdoor life by the beaches. They complain that Beira is becoming more expensive and lacks organised social night-life. They feel the language barrier, as few Rhodesians bother to learn Portuguese, while their hosts, apart from business and shopping centres, are more than content to speak the language which they and the angels share. Normal life goes on as everywhere else. Long siestas are observed, and one showers throughout the day in order to keep normal in the damp prevailing heat. If you haven't a car, there are Mercedes-Benz taxis and a good bus service, interracial and jolly, which is staffed by African drivers and conductors. Portuguese young men rise to give their seats to African mothers, and there is an atmosphere of relaxation and unawareness of colour. But Rhodesians seem unaware of the Portuguese, and vice versa. Differences of culture, religion, racial views? Shall I just say there are differences.

One Man's Work

As a Catholic priest, I shall confine myself to the church scene and express the doubts which crossed my mind and the inspiration which I found in one great man's work. Church and State relationships apparently could not be better in Mozambique. Missionaries have regular leaves with all expenses paid by government, which has built expensive colleges that are staffed by Religious. But he who pays the piper calls the tune. Free speech is constricted; so, too, is real political, economic and religious discussion. Here is a war with African guerillas. Why? Ultimately, I suppose, because Africa, like a giant, is awakening. Will the Portuguese survive this awakening? Will they conform and take their place as a minority? Will the Church speak out and will its voice be heard? Will it all be in vain, anyway: both the African awakening and the work of the Church? Will both be a prelude to a Chinese take-over?

It was against this background of queries that I met a religious community of Marist Brothers going about their work in Beira. In view of the world shortage of vocations, one did not expect to find a large community. In fact, there were only five Brothers; a core of Religious running a college with a lay-staff three or four times its number. Government-sponsored, the college is administered by the Marists. Of the five Brothers, the Director and his predecessor were Portuguese. The other three were from Brazil: young Brother Tony scarcely a month in the place, and Brother Abel who had been there two years. Large and genial, clearly the executive type, he fits in some teaching in addition to being in control of all college finances. He is a rare man who found time to entertain us and two visiting Marists and take us on an exhilarating tour of Beira; a big man at the wheel of a big car, the speed and care with which he drove was full of the élan of his great country Brazil.

Enter Brother Cordeiro

Brother Cordeiro's hat lay on the table of the study place where two hundred students of the college studied in utter silence. He himself was snatching a hurried breakfast of coffee and dry toast. He had risen that morning at half-past three, performed his morning devotions, done a three-mile run, assisted at Mass, welcomed the boys, coached them in basket-ball and demonstrated yet again the speed and skill which he has in all games. I had first met him running up to the top deck of the college in his track suit. He had grasped my hand in a grip which I thought had broken all its bones, given me that searching, friendly look of his and was gone after a few words of greeting. A quiet man, I thought, and in pretty good training; tall, lithe, no-nonsense type, he seemed to have the boys where he wanted them; a superb athlete, too. But there was more to it than that. That fine head covered with thick, straight, silvery-grey hair; those blue eyes surrounded with wrinkles seemed to look into far distances

and then focus frankly in a friendly, searching way. This man, deeply sun-tanned, was not a mere College person; essentially, he was a *hombre* from the pampas and a dedicated one. I thought he might be in Beira because he had joined the Order as a youngster and had been a missionary from his earliest youth.

A Story here

I did not see nearly as much of Brother Cordeiro as I would have liked. He was always in action, coaching soccer and basket-ball, running with the athletic team for several miles, training his fierce Alsatian dogs in short effective commands. He was out a lot too. "Where is Cordeiro?" I would ask. "Oh! he has been asked to play a few sets at the Beira Tennis Club against the best players in town". "In his white Marist gown?" "Oh yes. He goes everywhere in that gown. To the prisons, the docks, the hospital: the lot". "Where was he yesterday?" "That's Saturday. He gave a public exhibition of dog-training with his Alsations. Then he went on to the airport, boarded an Air Force plane and took part in their weekly parachute manoeuvres. The day before, he gave his weekly broadcast to the youth of Mozambique". What a busy, competent person he must be, I thought.

I managed to have some short conversations with Brother during his brief ascetic meals. Gradually, he seemed to have reached a decision to let me know more about himself. In what for him was a marathon session of twenty-five minutes on my last morning, he told me a great deal about his early life and we promised to correspond in French or English. Probably because my surname is too long to remember and because his own address is simply "Brother Cordeiro, Beira", he sent me some notes addressed to "Rev. Gerald S.J." with my postal address in Salisbury, Rhodesia.

I was right. There was a story here. This man was a cowboy from the pampas of Brazil. He was a folk-singer, too, and a man who had been in love. He had known

great riches and great poverty; "We were very rich" he said, "became poor overnight". A man who had turned (was called?) from his ballads and his love and his fights to become a dedicated man of God; an author and a major figure in the Marist Order.

Early Life and Vocation

He was born in the city of Garibaldi in the State of Rio Grande do Sul, Brazil. His ancestors were Italian emigrants from North Italy. They took root like hundreds of other families in one of the most productive and fertile regions of Rio Grande do Sul. Hard work in the fields changed the Corbellini family into a very rich one. But it was not to remain rich. A series of catastrophic events changed drastically the course of young Corbellini's life. His father died when he was five years old, and his death was followed by much litigation and an illegal partition of family estates. In the end, a fire destroyed the greater part of their property; "This made heavier the poverty in which I had lived during all my life. I began to work when I was 8 years old, as an errand-boy, a messenger of the Marist Brothers College". For his services he received in return his schooling and his daily bread. "This contact with the Brothers opened my eyes to the truth, and I felt a great admiration for the Marists' way of life". At this point, we expect young Corbellini to become a novice and to follow the Brothers in their way of life. The call, however, was to come much later and in a most contradictory way.

"When I was 14 years old, I became a cowboy in the pampas of Rio Grande do Sul, where I lived and learned by experience the hard life of the drovers, spending day after day on horseback, driving herds of 500 or 600 head of cattle and sometimes still bigger herds. I liked this kind of life and developed a sort of natural gift of poetic spirit. I became a troubadour, a poet-musician playing my guitar and singing the folk songs of the Rio Grande do Sul. But all the time I felt a great calling to study. Sorrowfully, I

left the pampas, the horses and the cattle and all that had been my wonderful life. I went to work in the city and studied by night. I joined a group of fellow-students and we lived in boarding houses and hostels enjoying life together and sharing expenses. I was a poetic and romantic merry-maker, a singer of serenades, taking to my heart the name of Esther, a girl with whom I was in love."

Esther encouraged her cowboy in his studies. He went on from success to success and graduated in Economic and Political Sciences. He began his Philosophy Course and was about to marry Esther. "But I realised in my heart that it would be better to finish the Philosophy Course and also take in the Classical Languages". Poor girl! Little time he seems to have given to her. "I was an enthusiast and a great lover of sport, and I made good use of my little free time to take in the complete Physical Culture Course". All these courses were expensive, and to find the money for them "I became a bus driver and a lorry driver, horse breaker and fighter". Esther was there in his thoughts. But then the strangest thing happened. This was the spiritual experience of a divine vocation. As he puts it: "I was at the point of marriage, when suddenly, unexpectedly, I went to the city of Porto-Allegre and asked for admission to the Marists Brothers Seminary". The cowboy became a novice. Was it easy for him in seminary — noviciate? No. "There I led a sad, hard life, working very hard and supporting it all with a certain optimism, thinking and believing that everything is ordered for the best". The horse-breaker and fighter was being called by a divine vocation to make the great sacrifice. "Believe me: separation from the girl I loved so much, was the greatest sacrifice of my existence". The struggle remained and then passed. A man of hard decisions, he states quite simply what was to be the future course of his life: "Then I devoted all my attention and my life to youth, to the young people".

The Man for Mozambique

He became a prefect and monitor of students, Director of several colleges and Inspector Visitor for his order of the provinces of Mozambique and Angola. But, whether he was directing colleges or inspecting the administration of provinces, his aim as a Marist is clearly defined by him. It is all directed "to a better and closer approach to youth". It was for this that he took "the aeroplane course as a pilot with the special branch and established parachute courses for young people". With a similar end in view he bred and trained dogs and parachuted with them, took still higher studies and entered competitions in poetry and published his books of poems: *Drops of Balsam*, *Sonnets*, and *Ballads of my Country*. A more serious book: *Discipline in the Colleges* was also published. It has been adopted as the pattern of youth formation in most of the colleges in Brazil.

Brother Cordeiro came to Africa in 1949 and is the founder of every Marist College in Angola and Mozambique. Today, he broadcasts weekly to the youth in Mozambique and holds monthly youth conferences for mutual exchange of views. He has formed a movement of "Social Welfare Work" devoted to young people in need. He is now 55 years old and goes in for daily sport. He parachutes every week-end and during the summer organises holiday camps for boys. He likes walking, too, and sometimes walks 300 to 400 kms. He is so well known that the simple address "Brother Cordeiro, Beira, Mozambique" will find him.

Dogs, parachutes, radio, sport, prison work, welfare work, utter dedication and simplicity of life. Through all these media, this man with the soul of a poet and the learning of a scholar is a great force in Mozambique, exercising great influence on the young. "Unexpectedly", as he says, he walked into the Marist Order in the city of Porto Allegro. Somewhat like Saint Paul, I suppose, he became a man of God. He has never looked back since. *Cordeiro* — on behalf of us all. *Obrigado*.

Religion and Population

The Present Soviet View

OBSERVER

I: RELIGION

BY way of introduction to what follows, it has to be said with sadness that, despite the present efforts of the Vatican and heads of other religions the world over, the present attitude of International Communism towards religion in the widest sense of the term — meaning by that the attitude which recognises man as ultimately dependent on God and accountable to Him — remains just as relentlessly and viciously hostile as ever before. Stalin sneeringly inquired of Winston Churchill as to the number of divisions the Vatican had. Adjube, the unspeakable son-in-law of one of Stalin's successors, called on John XXIII; and the world press made great play out of their meeting. In Italy, La Pira and Guaresche, with pseudo-Franciscan zeal and not without some success, did all they could to pave the way for an opening to the Left within the Christian Democratic Party. In the light of even the recent past, one could bet one's last penny that there is hardly a disruptive tendency within the Catholic Church, which does not enjoy some form of Communist patronage, however far removed the patronage may be from the "action" itself. This may sound like a plot out of Dennis Wheatley. It happens, however, to be the truth. It is not fiction. Meanwhile, a whole generation of well-trained renegades, cryptos, persuaders and perjured priests are working, often without knowing it, for their Communist masters. A whole generation has lived its life since General Serov, the now "depersonalised" one-time head of the Soviet NKDV (as it then was), set up after the war in Poland

the ambivalent "Catholic" organization Pax in order to infiltrate from within Catholic laymen and priests and their organizations. The tactics of International Communism are continually changing. Impressive bearded bishops of the Russian Orthodox Church tour the world. Marshal Tito, that antedeluvian behemoth of World Communism, pays an official visit to Pope Paul in white tie and tails, with Madame Tito wearing a black lace veil.

Politically speaking, indeed, International Communism is at daggers drawn with itself. It is no longer monolithic. No longer does it proclaim what was always the fictional unity of the workers — or "toilers" — of the world. These developments have alleviated the daily life of the Christian in some parts of the world. In others, their result has been to bring increasing dissension and loss of vision to members of the Church on the spot. The United States, along with some Latin American countries, are obvious examples here. Social injustices in South America are as glaring as the racist outrage to human dignity in North America. But neither situation justifies or in any way exonerates terrorist clerics and others who speak of the need, under such circumstances, for a tactical alliance between Catholics and Communists. Left-of-centre Catholics in both continents seem to be utterly unaware, in their naivete, that they are, in Communist eyes, totally expendable. The late Canon Hewlett Johnson of the Anglican Church — the Red Dean of Canterbury — was a complete joke amongst Communism's top brass in Berlin in the fifties, a figure of irreverent fun. So, too, incidentally, were the Webbs. All this, of course, was carefully concealed behind a smokescreen of double-talk concerning peace, disarmament and general brotherly love. This, of course, was for foreign consumption. At home, a totally different line was the order of the day. As it was then, in the fifties, so it is now, in the seventies. Whilst, in the West, there is so much soul-searching, such a frequently expressed desire to forgive and forget, to co-exist peacefully with International Communism; whilst all this goes on, the Soviet

Government offers its own servants and followers — those who must know its true intention — a very different menu. In this context, special consideration should be given to a talk over the Moscow Home Service on January 25th, 1972 and entitled "Religion in the Service of Anti-Communism". The broadcast deserves special attention for a number of reasons. In the first place, its author — L. N. Velikovich, Dr. Phil. — is an administrator-member at medium level of the Soviet mass-media organization; therefore, an important person. In the second place, the broadcast was relayed three times — at 00.45, 12.15 and 12.45 hours — and thus assured the biggest possible audience. In the third place, it was specially keyed to the average mentality of the average Soviet subject; it dispensed with frills. It should be read in the West as it appeared; that is, without attendant comment since, by *implication* — look between the lines — it gives a clearer picture of the *official* (in this case) Soviet attitude towards religion than the most lucid analysis of a western student in the same field. The translation is direct from the Russian original and, in many ways, as turgid. This is deliberate. It has been thought better, for reasons just given, that the official line against religion of Soviet Communism should be read in the raw. Here it is, without frills:

"Religion has always held an important place in the ideological arsenal of anti-Communism. Why do bourgeois ideologists set such store by religion and the Church in the struggle against Socialism and Communism? They begin from the premise that, by relying on religion, one can reach a large audience of believers. In spite of the fact that religion in the modern world is going through an acute crisis, the Church still has large numbers of people under its influence in the capitalist countries, and these are the people in whom the propagandists of anti-Communism are interested.

"The inspirers of anti-Communist propaganda abroad take into account the not unimportant circumstances that

religious organizations have at their disposal, an enormous apparatus of priests, monks, members of various religious orders — Jesuits, Dominicans, Franciscans and others. Hardly any other ideological organization defending the foundations of bourgeois society is so well placed to reach every believing parishioner and to exert its influence over the local population.

“Apart from this, the Church has set up a number of lay organizations operating under its control. Falling generally under the Catholic Action organization, which is common to all countries, they group believers according to sex, age, profession and social standing. There exist, for example, Catholic associations of workers, teachers, students, rural dwellers and youth, as well as organizations for Catholic men, women, girls and so on. The plans of anti-Communism include the use of an extensive apparatus for conducting propaganda against the Socialist countries. Finally, in their plans for ideological warfare against Communism, the advocates of reaction take into account the experience of struggle against Progressives, which has been accumulated by the Catholic Church and other religious organizations.

“What role is allotted to religion by the organizers and inspirers of anti-Communist propaganda? What use are they making of it in the ideological struggle against the Socialist countries? An effort is being made, using religion, to confuse the broad mass of believers as to class aims of anti-Communist propaganda. At the same time, Communism is represented as the destroyer of religion, whilst capitalism and the ruling circles of capitalist countries are the declared defenders of Christianity and other religions. Attitudes to religion are alleged to be the main divisive force between the Western World and the world of Socialism. The ideologists of anti-Communism are trying to convince believers of this. They maintain that the whole essence of the struggle between Socialism and Capitalism is expressed in the clash between atheistic Communism and the Christian Faith.

"The attempt being made by the ideologists of imperialism to interpret the struggle between two world outlooks — Marxism and religion — as being the definitive feature of the modern era is no more than the use of religion as a camouflage for ideological subversion against Communism and Socialist countries. It is well known that Marxism subordinates the struggle against religion to the aims of the class struggle and the general tasks of Communist construction. Marxists have always resisted resolutely those who attempted to divide the working class and all the working people along religious lines. The main feature of the modern era is defined in the documents of the Communist Party of the Soviet Union (CPSU) and of the International Communist Movement. These state that our era — the main feature of which is the transition from capitalism to socialism inaugurated by the Great October Socialist Revolution — is an era of struggle between two opposed social systems.

"Why then do the ideologists of anti-Communism distort the essence of this modern era so shamelessly? Because such misrepresentation enables them to construct a religious camouflage for anti-Communist propaganda. Bourgeois propagandists make use of every occasion to suggest that Socialism means the destruction of religion, whilst grossly misrepresenting Marxist theory on religion and the policy of Communist parties towards religion and the Church.

"It is for this reason that the question of the position of religion in the Socialist countries is being exaggerated in every way. Foreign bourgeois clerical propaganda built on lies and slander, is striving to prove what cannot be proven; namely, the allegation that the Church in Socialist countries is being subjected to certain restrictions. But it is in the Socialist countries, as in no capitalist country, that complete freedom of conscience, freedom of worship and freedom of atheist propaganda are guaranteed by law. Numerous foreign delegations, including those from the

Church, which have visited the Soviet Union and other Socialist countries, have seen this for themselves.

"As we know, the material and cultural prerequisites for overcoming the survival of religion in the people's consciousness are being created in the Socialist countries. As the result of a great social transformation and extensive educational work conducted by the CPSU, the scientific-materialist world outlook has won a victory in the consciousness of millions of Soviet people. When speaking about religion and about the use being made of it by anti-Communists, it should be stressed that Marxists do not by any means identify religion with anti-Communism, although it cannot be denied that there is a connection between them. Religion, being an anti-scientific world outlook, has always been used to combat progressive ideas. Marxists conduct their struggle against religion as an anti-scientific world outlook, but they do not consider believers, or even the whole of the clergy, to be anti-Communists.

"It is well known that a new life is being built in the Socialist countries by non-believers and believers alike. In the capitalist countries, on the other hand, more and more believers among the working classes are joining in the struggle against capitalism in association with Communists. However, the ideologists of anti-Communism have not abandoned their attempts to instil into believers the idea that a hostile attitude towards Communism is their religious duty. An ardent anti-Communist, the Jesuit, Gustav Kundla, has written that anti-Communism is implicit in the belief of God, in His world order and in His natural law. Hence, the striving on the part of the clergy to impart an anti-Communist bias to all kinds of religious congresses and conferences. Some bishops in West Germany are even seeking to hold one biennial Katholikentag of their Church under anti-Communist slogans. The so-called World Eucharist Congresses, held by the Catholic Church every four years, are being used for the same purpose. The

last Congress took place in August, 1968 in Bogota, the capital of Colombia.

"As fewer people are being caught in the net of anti-Communist propaganda dressed up as religion, their ideological inspirers are searching for new ways of reaching religious believers. Church ideologists cannot but admit the increasing influence of atheism in the modern world. Taking this into account, the Church has been devoting more attention to the study of the question of atheism and, more particularly, its growing influence. It is clear from the facts that, under the flag of the study of modern atheism, anti-Sovietism and anti-Communism are being propagated, albeit in somewhat more scholarly fashion. A great deal of literature published by religious organizations on questions of atheism has appeared during recent years. One such publication is the four-volume, *Encyclopedia of Modern Atheism*. This work shows its true colours when it mentions atheistic education in the U.S.S.R. It reiterates, in scientific terms, slanderous statements on the position of religion in our country. This publication is characterised by its determination to discredit and blacken Marxist theory. It is significant that the author of a long entry in this *Encyclopedia* under the title of "Lenin and Soviet Atheism", is a notorious traducer of Marxism. The very choice of such an author has determined the contents of this entry, written in the traditional style of the so-called Sovietologists in an anti-Communist spirit.

"An important indication of the process through which the influence of religion on the masses is declining — even the clergy being forced to admit to the worsening crisis within the religious world — is the fact that large numbers of priests are leaving the Church. The process of religious decline naturally proceeds at a more rapid pace in Socialist countries, in which considerable shifts in the consciousness of the people have taken place. The mass abandonment of religion by the people under conditions of Socialism is in accordance with social laws and is compatible with the understanding of the social roots of re-

ligion and the implementation of tasks of Socialist and Communist construction. This is what so-called foreign experts on religious questions in Socialist countries will not accept.

"It should be noted also that foreign religious centres do not confine themselves to printed and verbal attacks on Socialist countries. They also form special organizations for ideological subversion against them. Christian organizations of this kind are active in many capitalist countries, especially the United States. However, anti-Communist propaganda camouflaged as religion cannot hope for lasting success among the broad masses of the working people in the capitalist countries, for it is built on lies and slander aimed against the vital interests of the masses of the people. Nor can the growing political consciousness of the working people in the capitalist countries and their growing participation in the economic and political struggle be ignored. This consciousness is helping to dispel the anti-Communist prejudice and bias instilled by bourgeois propaganda.

"Transformations in the consciousness of the working people, their growing striving for social change, their recognition of their common class interests with the Communists, are undermining the position of clerical anti-Communism. However, its ideologists have not abandoned their plans and for this reason the exposure of the religious camouflage of anti-Communism is one of the most important tasks of the ideological struggle of the present day."

We may be permitted a short postscript. This sort of clumsy double-talk is relentlessly disseminated all over the Communist-controlled part of the globe, however politically split and divided against itself it may be. Its tone may vary along with its arguments; but the gist of its message is always the same — religion is *the* enemy of Communism and, for this reason, should be smitten hip and thigh and have its backbone broken. This thought is commended most warmly to Catholic Progressives, clerical and lay, even, in some sad cases, episcopal, wherever they may be.

2: Population

By way of introduction, it should be said that what follows is transdirect from the Russian original by F. Lebediev, a "Candidate" of Historical Sciences in the Soviet Union. His article, "Birth Rate and Religious Traditions" was published in August, 1971 in *Aziya I Afrika Segodnia*, i.e. *Asia and Africa Today*. The official nature of this article lends it additional importance. It should be taken as representing the present Soviet view on the so-called "population explosion". Readers will discover that it is certainly not that of the western world. Here is the article:

"How can the 'demographic explosion' be checked? Opinions differ on this subject. Let us set aside the neo-malthusian approach to it. According to this view, the population of the globe will be kept in balance through natural causes, meaning by this that its excess will perish as a result of famine or war. Such ideas run counter to history. They are based on the characteristic striving of bourgeois ideologists to turn, as Francis Bacon once wrote, 'the impotence of their science into a slander against nature'.

"We shall discuss the population problem along different lines.

"Some reputable demographers believe that the birth rate of the democratic countries will decrease as they proceed increasingly to industrialise themselves; a process which proceeds at present at a brisk pace. They base their prognostications on the evidence secured in developed countries, whose birth rates fell side by side with their industrial and cultural growth.

"We could hardly concur in this opinion without reservations. In the first place, industrial processes by themselves and however radical they may have been, are not affecting in any significant way the birth rate in the developing countries: in order to do so, they would seem to need the support of determined social and political action. Tunisia will serve as a case in point. The necessity of lowering the rate of population growth was stressed at the time of launching the three-year plan of economic develop-

ment, which was inaugurated in 1961. The plan contained no measures to lower the birth rate. Its authors assumed that the country's economic development, the growth of its industry, the urbanization of the population together with some improvement in educational standards, would be followed automatically by a lowering of the birth rate. As should have been expected, no such development occurred; as a result, the Tunisian Government was forced to take measures designed specifically to control the birth rate. These were embodied in its new four-year plan of social and economic development, which was designed to run from 1965-1968. The measures included legislation forbidding polygamy, raising the age for marriage, allowing abortion to women, granting family allowances for the first four children in a family and so on. None of these measures, however, brought the expected consequences. Population growth in Tunisia, though a trifle diminished, still stands at 3 per cent. per annum.

"What, then, is the gist of the matter? Why is it that industrialisation and urbanization — even though bolstered by social legislation — reduce the rate of growth of population only very slightly? We are of the opinion that this is due, *in the first place*, to the exceptionally low cultural level of such countries. Moreover, in these developing countries, the processes of industrialization and urbanization must start from scratch: the process, in other words, takes far more time than would be the case were peasants to be turned into city dwellers in the developed countries of the world. *In the second place*, the rate of industrialization within the majority of the developing countries is itself fairly low. The whole problem, however, does not depend on the above factors. Thus, for example, in some Arab countries the rate of industrialization is fairly brisk, but it consists in the building up of fairly small enterprises equipped with unsophisticated machinery, which does not require from those who operate it any sort of high professional knowledge or specialised training. It should be clear that industrial arrangements of this sort contribute

little to the raising of the cultural background of the labour force. Of course, in a few countries such as the United Arab Republic, for example, vast modern enterprises are being erected and equipped with up-to-date machinery, which requires highly qualified workers to service and operate it. Industrial enterprises of this sort are, however, very few and far between. Consequently, only very few people involved in the general process of industrialization in a developing country today could count on acquiring the kind of specialised training that would lead to a raising of their cultural level. These constitute only a very small percentage of the population of a developing country as a whole and they play no noticeable part in the solution of the problem of lowering the birth rate; this quite apart from all the other factors that affect it.

“At this juncture, let us assume for the sake of argument that, sooner or later, the industrialization of those countries which we qualify at present as “developing”, will assume significant proportions and that, in consequence, highly qualified workers come to constitute a comparatively high proportion of the population as a whole. The question arises as to whether their newly attained, yet elementary cultural level would affect the situation as a whole, as it does in developed countries.

“The answer, apparently, is in the negative. In the East for example, a basic social reconstruction carried out at government level would be essential to overcome centuries-old traditions, which are upheld yet further by religion. It is a well known fact that the traditional customs and religious dogmas of Islam constitute — and will continue to do so for a long time — the overriding factor affecting the birth rate and the intra-family relationships of almost all the families in the whole of the Moslem world. Here there are many psychological stimuli favourable to a high birth rate — the urge for a large family, early marriage which increases a woman’s span of fertility, the Levitic tradition which requires the brother of a man who dies childless to marry his widow and so on. Many of these

customs arose in the past under the pressure of economic necessity; above all, as a result of the desire to have as many working hands as possible within one's household. But the religious canons of nascent Islam could not ignore economic reality and the customs which came out of it were hallowed by religion. Thus the urge for a large family, which arose many centuries ago, is still operative today; the difference now is that the one-time forceful economic motive has become blurred behind a facade of social and psychological impulse.

"Some explain the high birth rate in the East as an effect of the low standard of living of its nations. In other words, there is, according to them, an inverse dependence of the birth rate on the standard of living in a country; the higher the former, the lower the latter. Whilst accepting the basic correctness of this proposition, we do wonder whether its absolute validity follows? For there is, in fact, a vast body of evidence pointing to a direct and not an inverse relationship between the birth rate and the standard of living; the higher the latter, in other words, the higher the former.

"We must ask ourselves now what the customary arguments are in support of the proposition that the higher a nation's standard of living the lower its birth rate. As a rule, it is assumed that a high standard of living promotes the widening of non-family interests. One can realise the validity of this proposition, yet, at the same time, acknowledge the impossibility of applying it mechanically to developing countries of the Orient, for example. The point is that, in the countries of the East, both standards of living and cultural levels have no independent significance; the two have little practical meaning. In illustration, one cites that, in Moslem countries, non-family interests widen only insofar as the head of the family is concerned with them; for the other members of the family life goes on as before. The effect on the birth rate, therefore, is minimal. The religion of Islam is the dominant factor here through its influence on the family structures and

attitudes. Its neutralization or circumscription, with a view to decreasing its influence, would bring into play — as industrialization comes to a country — that raising of cultural levels and widening of non-family interests *for women as well as men* (Itals. mine — Ed.), which would increase their participation in the national economy and lead, thereby, to a raising of the age of marital consent along with responsible family planning.

“Within the developed countries, the birth rate decreased under the direct or indirect conjunction of social and economic factors, such as differing industrial activities, urbanization, rising living standards and urbanization. In the developing countries of the East, a more complex chain of cause-and-effect is likely to be the case. In this area, social and economic change will become fully operative and begin to affect the birth rate only when the religious influence on the family is destroyed or, at the very least, considerably reduced in those areas of family life which affect the birth rate.”

Readings at Mass

FRANCIS FENN, S.J.

AUGUST 6th is the feast of our Lord's transfiguration and (because it is a feast of our Lord) its readings replace those for the 18th Sunday of the Year. I have already commented on the gospel reading when it occurred in Lent. Here, in view of later readings this month, I should point to it as one of the many instances when Peter is the "apostolic spokesman".

But the incident we hear about on August 20th is not one of these: "the disciples" plead with Jesus to send away the pagan woman who is shouting out on behalf of her sick daughter. "Give her what she wants" — the Jerusalem Bible correctly gives the meaning of "send her away". This detail is not recorded by Mark (ch. 7) and, in Matthew's gospel (so much concerned with the Church), may refer to the intercessory power of the Church in the world (15, 23).

Our Lord (in a way which to me recalls Cana) does not immediately grant their request, or hers. He denies any relationship to her: his personal mission is restricted to the Jews (ch. 10, 6). The ideal was that Judaism, transformed by faith in its Messiah, should be agent of the proclamation of the reign of God to the Gentiles (cf. Isaiah 56, 6-7 in today's first reading). But the Jews rejected their calling (Acts 13, 46-47), and for the original reader our passage would present a vivid contrast between them and the believing pagan woman.

The dialogue that follows (15, 26-27) in which our Lord's words sound to us so harsh is an example of the kind of wit which even today is admired in the Middle East. Jesus (says the Jerome Biblical Commentary) "would not have been a genuine Palestinian if he had not acca-

sionally engaged in a duel of wit. The scene is much more a scene of peasant good humour than it is of solemn theological debate".

The account of Jesus walking on the water (August 13) is given not only by Matthew (using Mark), but also in John 6. John, however, uses the incident for a different purpose: the evangelists can choose from and arrange the available material. The power of God shown in our Lord's command of the sea (which the Jews feared as a hostile element) is a common theme in the Old Testament:

"When the waters saw thee, O God, they were afraid; yea, the deep trembled Thy way was through the sea, thy path through the great waters" (Ps. 77).

Matthew may intend the disciples in the boat to represent the Church, from which Jesus is never far away even when the situation is threatening and he is invisible. Matt (6, 48) has: "he came to them, walking on the sea. He meant to pass by them . . ." Matthew omits these latter words, suggesting that Jesus intended all along to join them in the boat.

But if the disciples represent the Church, Peter (as indeed all four gospels testify) has a special position among them. Only Matthew (14, 28-31) tells of Peter's request to imitate Jesus in what is in fact a divine prerogative. But if he is to share in divine power he must have unshakeable faith, and this he does not (at this stage) have.

This leads us on to consider the well-known passage which is the reading for August 27th (16, 13-20) and in the light of which the last words of the gospel about which we have just been thinking (14, 33) are somewhat of a puzzle. Why is Peter's profession of faith here anticipated? Perhaps the answer lies in the fact that whereas in Mark (8, 27-33) a climax is reached in the self-revelation of Jesus to his disciples, when through Peter they acknowledge him as Messiah (Christ), such a climax does not enter into the scheme of Matthew's gospel.

You need to read the *whole* of the account in Matthew

16 (down to verse 23) to compare it with that of Mark. And when you do this you will notice that the point of the Marcan account (the earlier of the two) is the *kind* of Messiah Jesus was. The Jews were expecting an "anointed one" from the royal line of David who would deliver Israel and inaugurate the reign of God on earth. Jesus certainly was this Messiah, but because of the nationalistic "political" twist the Jewish hope had been given he wanted the fact kept quiet (Matt. 16, 20; Mark 8, 30). He *could* of course in theory have become the sort of Messiah-king the Jews were looking for: this was the temptation he rejected when the devil "showed him all the kingdoms of the world and the glory of them" and Jesus replied in words similar to those he now speaks to Peter: "Get behind me, Satan!" (Matt. 16, 23; cf. 4, 10 and John 6, 15).

In answer to our Lord's question "Who do you say that I am?", Mark has Peter answering "You are the Christ". Matthew adds "the Son of the living God". These are two distinct statements, the second of which goes beyond the first (the Messiah or Christ, though God would send him, was not expected to be more than human). Jesus replies that "flesh and blood has not revealed this to you, but my Father who is in heaven". This applies to the second statement (cf. 11, 27) but it could hardly apply to Peter's (at that time defective) idea of the nature of Jesus as Messiah!

Many scholars think that the author of the Gospel (and authorship is a question I cannot go into here) found among his material Peter's confession of faith in Jesus as "Son of the living God" and the reply of Jesus (17-19), and following his method of grouping similar material together fitted this in to the account in Mark. Whether the actual occasion was the appearance to Peter after the resurrection (I Cor. 15,5; Luke 24, 34; cf. John 21, 15ff) or whether it happened at the Last Supper (cf. Luke 22, 31-32) is a matter of conjecture; but it is of interest to note that there is a similar profession of faith by Peter

in John 6, 68-69 soon after the eucharistic discourse which, in John, takes the place of the account of the institution at the Last Supper. Whatever the case may be, nothing is taken away from the meaning of Christ's words to Peter, of which I must now say something.

"You are *Peter*, and on this *rock* I will build my church". In the Jewish language spoken by our Lord, the word in both cases is *kepha*, a form of Peter's name which appears in John 1, 42 and I Corinthians 15, 5 as Cephas. The Greek word for church (*ekklesia*) appears in only one other place in the Gospels, and then in a different sense. But there are Jewish words meaning "people of God" which can be rendered in Greek as *ekklesia*, and the idea of *building* a community is fully intelligible from the Jewish point of view. The Old Testament speaks of the *house* of Israel, and in the gospel for August 20th we have already heard Jesus using this expression. My readers may also like to look up texts which I have not the space to quote: Acts 9, 31; Ephesians 2, 19-21; I Timothy 3, 15; I Peter 2, 5.

In our context the reason why Peter is called the rock is the faith he has just showed in his confession (cf. Luke 22,32). Jesus Christ does not cease to be the only foundation (I Cor. 3, 11) but enduring faith in him will guarantee that the community (in which Peter is the first) will not be overcome by "the powers of death" — so RSV correctly gives the meaning. The idea of the Church as a house helps us to understand the "power of keys" given to Peter (see also to-day's first reading from Isaiah 22, where the keeper of the royal palace wears the key "on his shoulder"). "The kingdom of heaven" is here practically synonymous with *church*. "Binding and loosing" means that Peter's decisions will be ratified by God (see for example Acts 5, 1-10): the same power is given to the whole assembly of the Church in Matthew 18, 18 (cf. Acts 15, 28).

The question of poverty in the Gospels touches one of the most sensitive areas in the life of the contemporary Church. Because many in the Church identify Christ's call to the poor in the Gospels as a call to their liberation from material necessity, we have religious in large numbers today abandoning their middle-class schools and thinking of themselves as faithful to the Gospel message when they involve their own lives with those of the materially poor.

Is this what Christ wanted in the Gospels?

Is it the essence of the Gospel message?

It is important to find out.

The Gospels and Social Justice

3: POVERTY AND THE POOR

THE EDITOR

IT is when we come to the question of poverty in the Gospels, of Christ and the poor, that one touches what is, for many in the Church today, the most sensitive area of all. In the first article of this series, I quoted the Jesuit Editor of *Civiltà Cattolica* as saying in New York that the Church must side with the poor and my Mexican brethren as closing a school for the well-to-do in their country's capital and substituting, in its stead, schools for the children of the city's poor. It is, perhaps, not too much to say that, throughout the Catholic Church at the present time, there is a general movement towards the poor, ranging from Sisters in the United States who are

turning from schools where they have taught for years to share life with the poor in the slums, to Christian organizations within the Church who are extending financial and material help in great quantity to the poverty-stricken people of the developing world.

Confused Thinking on Poverty

It is important to be clear here. I do not question for a moment the good intentions of those who act in this most generous and, in the case of aid for the developing countries, necessary fashion. What I do question is the assumption of some of the many in the Church who are devoting their efforts to the relief of material poverty or identifying their lives today in any of several ways with the materially poor that, by so doing, they are carrying out the essential injunction of Christ in the Gospels, which they think of as being for the relief of material poverty. It is not in the generosity of their giving, but in the assumption underlying it that they are wrong. It is here that they have things out of focus.

The confusion underlying the current thinking on material poverty within the Church expresses itself in all sorts of ways additional to those I have just cited. In a good deal of it there is a strongly egalitarian trend, as found, for example, in the thought that, in their walking-out dress, Bishops should look like other priests; to say nothing of priests and nuns, whose adoption of secular dress is approved of in progressive Catholic circles on the ground that they are more easily identified that way with the *materially* poor to whom, in their view, Christ's mission was (and that of the Church is) primarily directed. So, too, with the questions of Church treasure, the standard of living of clerics and religious, the structure of the new liturgy and that of churches themselves. The pressure for the disposal of Church treasure is motivated very strongly, I believe, by the thought that it is wrong for the Church to have it in view of the fact that Christ's mission was to the materially poor. Similarly, all who follow Christ, as priests

and religious, should set their material standard of living at the level of the materially poor and, for similar reasons, the structure of the liturgy and of church-building itself — within and without — should be reduced to the bare essentials, which is all that the materially poor possess. I think it is, to a considerable extent, for this reason, too, that grace, manners and the ordinary courtesies of life are in process of going from the lives of young priests and religious. Their somewhat self-conscious choice appears to be for a style of living at the level of the materially poor whom they think of, quite wrongly, as largely devoid of courtesy and easily attracted to those who live and dress down to what they think of as their level.

Contestation and Class War

A far more unpleasant and sinister tone is set by those in the Church — particularly, perhaps, in France and South America — who see the Gospel message, which they interpret in terms of justice for the poor, as enjoining class-war, violence and revolution where necessary to overturn structures which produce (as they think) and prolong conditions of material poverty. These are the clerical contestateurs. Here I have in mind particularly the group of priests clustered round the Dominican, Père Cardonnel in France, which goes by the name of *Echanges et Dialogue* and its counterpart, for example, in the Argentine: a priest of this latter group recently called on its members to come out in favour of the Church of the trade unions and against the Church of business and commerce. What I find most shocking in a statement of this sort is not its implied and appalling economic naivete, but its shocking wickedness. It is not too much to say that the message of the contestateur priests, wherever they are found, adds up to a constant exhortation to Christians to involve themselves in the class-war, with the establishment of a Socialist society (by which, I would say, they really mean Marxist) as the ultimate goal of their activities. In South American countries, there are priests who have carried their advocacy of revolution

against what they call the "Establishment" to the point of bearing arms against it. Such a one was Camilo Torres, who was the first, so far as I know, to engage in this kind of "apostolate" and was very soon ambushed and shot for his pains. In the United States, things have not yet got to this pitch and the pressure against what is called the Establishment has not yet been set on a class-war basis or exercised so specifically on behalf of the materially poor and dispossessed. Under the leadership of the Berrigan brothers it has been directed towards what they think of as peace in Vietnam. As likely as not, however, when that objective has been achieved, it will devote itself to the cause (men like the Berrigans *have* to have causes) of "social justice" at home and shape itself along racialist and class-war lines.

Christ and the Poor

In face of the contemporary clamour, which affects to see the primary task of the contemporary Church as that of relieving material poverty, it becomes the more necessary to understand the true meaning of poverty, as advocated by Christ Our Lord in the Gospels. All the more so in view of the fact that, in the Gospels, Christ goes out of his way to impress on his followers in all sorts of ways that poverty is essential to those who want to escape from the slavery of Satan and lay themselves open, thereby, to the reception within themselves of the mysteries of his kingdom. In view of this, the question one has to ask oneself at once is what Christ meant when He spoke of poverty and the poor; had He in mind only those who were without a sufficiency of material goods or was He understanding the words in some other sense? Was his Church committed in the first place to go to the materially poor as specially blessed by God and take up their cause before all others, as many would have her to do today; or was her mission far wider than that because the poor in Christ's view were not in essence those who were without a sufficiency of material goods?

This is what we have to find out and we will be helped the more easily to do so if we remember that here as elsewhere Our Lord's method of teaching his Apostles is to take them from the literal, everyday significance of a word or phrase to that which is inner and spiritual. This is what He did when he unfolded the meaning of his kingdom as not temporal, but a thing of the spirit, within the believer's heart. He used the same pedagogical method in his teaching with regard to poverty and the poor. It becomes essential, as already indicated, to discover what significance Christ meant these words to bear in view of the fact that, on many occasions and through the employment of so many examples, He emphasized poverty as a situation or state essential to those who wished to escape the slavery of Satan and sin and receive into their soul the mysteries of his kingdom. What then did Christ mean by the poor? What significance is given to the word in the total pattern of his teaching? The best way of proceeding would seem to be to explain in general terms what the teaching authority of the Church has to say with regard to the significance Christ intended the words "poverty" and the "poor" to carry in the general pattern and design of his teaching. That done, we will bring in supporting arguments.

Gospels and Poverty of Spirit

By the poor we mean those who are without the means of a decent livelihood and who have, in consequence, to suffer a great deal. Where such suffering is accepted by those great enough in spirit to see the hand of God even behind constant material deprivation, there can be no doubt at all but that there comes to them a sensitivity to the sufferings of others, a detachment from the things of this earth, an openness and, indeed, abandonment to God's Providence, which leaves its mark on all who meet them: one sees them on the road to sanctity because sharing their sufferings with Christ on his Cross. And not only poverty. There are other forms of deprivation, with the suffering they bring, which, accepted and, even welcomed, for God's

sake — because He suffered too— set men on the road to sanctity through the identification of their sufferings with his. The physically handicapped, the sick, the prisoners and refugees, parents whose children have turned on them, the wife whose husband has scorned her — all these and so many others are deprived, as the materially poor are deprived; all these, like the poor, can find peace in union of suffering with Christ on the Cross. Thus, we are brought to the thing we have to notice about poverty in the Gospels. It is seen by Our Lord essentially as a thing of the spirit. It is extolled by Christ Our Lord not for the *material* deprivation it represents, but by reason of the spiritual reaction — in terms of detachment from the things of this earth — which belongs to those who welcome for God's sake the suffering that deprivation brings. In other words it is poverty of spirit, not material poverty as such, that is blessed by God; the disposition of those, whatever their condition or status — rich or poor materially, sick or well — who are detached from the things of this earth, seeing all as God's gift and reverencing all as the lovely work of his hands; relating everything to its ultimate origin of God and, thus, rightly to the working of their own lives. This is the attitude of the poor in spirit; possessed of it, they are open to the workings of Grace. Understood in this sense, which is that of the Gospels, the poor are in no way to be identified with the materially poor and regarded as some favoured class on whose "side" the Church has to be and from whom the weight of oppressive "class" structures has to be removed. Christ's irritation with the rich was with those, whatever their status, qualities and material possessions, who were attached to these for their own sake, misusing them because making Gods of them, misusing them, therefore, because failing to see them in their right relationship to God; choked by their love of material things, whether they possessed few or many of them, and, therefore, not open to the working of God's Grace in their souls; hard of heart rather than of poor of spirit, worshipping what they had for its own sake, not God's; closed,

thereby, to his love. The Christian's war, therefore, is not that of one class against another, as man-centred, way-out clerics would have us believe. It is essentially within himself. The condition of its successful outcome is that he should be poor in spirit, detached from the things of this earth and open to the flow of God's Grace. Victory in that war will bring him, not the establishment of social justice outside himself, but his own justification before God within himself. This is the kingdom of Heaven as promised by Our Lord to the poor in spirit in the first of the Beatitudes: "Blessed are the poor in spirit for theirs is the kingdom of Heaven" (Matt. 3/10).

The Poor Man of Yahweh

Above, I have tried to summarize, as briefly and clearly as possible, the traditional teaching of the Church with regard to poverty and the poor in the Gospels, a teaching which is being wrenched out of all context today by revolutionary, class-war clerics and others. By way of corroboration of the foregoing I am going to quote at considerable length from an article entitled "Evangelical Poverty" by V. Dehin, which appeared some months ago in the French Catholic monthly *Permanences* ⁽¹⁾. The first section of M. Dehin's article runs as follows:

"In dealing with this question, let us, for Heaven's sake, give to the expression 'the poor' its scriptural as distinct from its generally accepted, everyday meaning. In the Old Testament, 'poor' does not mean 'poverty-stricken'. It refers to 'the poor man of Yahweh' (Psalm 33/7 and Isaiah 61/1-2); that is to say, the man who humbly acknowledges that in all truth he is nothing in face of his Creator, but 'who cries out to Yahweh with complete confidence to be delivered from all distress and every need, who looks to Yahweh for everything and attributes everything to Him, even the material prosperity that may be his'.

Joachimism Condemned

"In the New Testament, Christ, in his comments on

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Isaiah (Luke 4/16-26) changes to a higher key. The poor man is he who owns himself wretched as a creature in the natural order of things and who expects everything from God in the supernatural order; that is, from the Grace of divine adoption which his Gospel message brings. In order to relish the blessings which come with supernatural life a man must detach his heart from the things of this earth. Nevertheless, many people insist today, in exaggerated and incorrect fashion that, to be more faithful to the Gospel, the Church should make itself actually and materially poor. But Joachimism and dreams of 'the eternal Gospel' were formally condemned by John XXII in the fourteenth century. A great many innovators today can do no better than rake up the errors of the past and, in so doing, are a scandal to the ordinary Faithful in the Church. In no way is Christ's poverty in the Gospels portrayed as a deprivation of the material goods necessary to a human being. On the contrary, the Gospels show us Christ, in the primitive, rural, economic conditions in which He lived, always using in a reasonable way the material goods which He needed or which might have been merely useful to Him, availing Himself of them as He required (Matthew 21/2-3).

Two Types of Poverty in the Gospels

"The fact is that there are two types of poverty in the Gospels, that of Christ and that of Judas. The latter, having understood nothing of the Gospel message of Christ, is scandalised because the sinful woman's perfume of great price is used exclusively to honour Christ, instead of being sold and the money received distributed to the poor. There are in the Church today too many demagogues who are unaware, perhaps, that, in this respect, they are no more than Iscariots (John 12/4, Mark 14/3-9, Matthew 26/6-13, Luke 7/38). True evangelical poverty — that of Christ and the Gospel message — can be defined formally only as an attitude of mind that refuses to submit to the same scale of value the supernatural order of Grace and any-

thing at all, no matter how highly prized, that belongs to the things of this earth. It is rather like a mother who refuses any comparison between her children and, say, her jewels. They are of different orders, without ground for comparison, and she will never show the slightest hesitation as to where her preference lies. Thus, for the poor in spirit, the order of Grace will always retain its absolute transcendence over the things of this earth; and the man whose spirit is not broken by destitution will, of course, precisely on that account, be better fitted to be poor in spirit. Destitution and, in the same way, a plethora of material goods over which the owner is unable to exercise the control that poverty of spirit brings, will always have to be reckoned amongst the most formidable temptations that a human being can experience. Each in its own way drives him down the materialistic road. Thus it is that Saint Thomas Aquinas points out very rightly that a minimum of material well-being is essential to a man if he is to be able to practise virtue; that is, lead a good life. Thus, almsgiving becomes for the rich man a strict duty of brotherly love. He must help the poor man — in temptation from his destitution — so that he will be able to turn towards God and the gift of his Grace, something he could only do with the greatest difficulty when subjected to extreme material poverty (*Summa* 2a 2ae, XXXII).

St. Pius X and Poverty of Spirit

"Pope Saint Pius X summed up with great accuracy the teaching of Christ in the Gospels — which is also the teaching of his Church — concerning poverty of spirit:

"The first Beatitude of the Sermon on the Mount, Blessed are the poor, was announced also for the rich who know how to be poor. I do not mean to be praising that inescapable crushing state of necessity to which are condemned those who are born of families without means and without any ways of improving their circumstances, for, to deserve this praise, they must by patience, turn their wretchedness to virtue. Nor do I call those truly poor

who go about our land dressed in rags and live by begging because, mostly, under the outward guise of poverty, they conceal a wealth of desires (for riches).

"But, according to the law of the Spirit and of Truth, I call truly poor him who, even though riches may be heaped upon him, lives in a state of spiritual detachment of heart and will from every good that earth can offer him." (*Pius X* by Rene Bazin, pp. 36-37).

Always the Church of the Poor

"Evangelical poverty, then consists essentially in reckoning as nothing the goods of this earth by comparison with that of supernatural life and the gifts it brings in its train; the poor in spirit look to God for these as alone really worth while. And the Church was founded by Christ Our Lord essentially to draw men on earth to the supernatural life of Grace — to bring them the good news of salvation — which is the Gospels message in their regard, and to extend to them the Sacraments as means of Grace (Matthew 28/19). Therefore, the Church, no matter what her material circumstances may be, will always be the *Church of the Poor* in this basic sense that it is her essential mission to draw men to the things of God and detach them from the things of this earth; to the extent that she does this, she herself is worthy of the poverty of Christ in the Gospels, which is that of the spirit. Her task is to draw men to God not so much as Creator, but rather as Redeemer, the giver of supernatural life, in appreciation of which above all else on this earth true poverty of spirit consists.

Extremes of Rich and Poor

"No doubt, with Christ, the Church will say again and again 'I have compassion on the multitude' (Matthew 15/32, Mark 8/2). She knows — having learnt it from her Founder, the Son of God — that extremes — of riches which turn a man's head and of destitution which crushes him — will always be amongst the most deadly temptations (those which

turn a man most easily from that detachment, which is the essence of true poverty of spirit) that the world can thrust on a human being. The Church, therefore, has to fight against both extremes. Woe to you rich! (Even the philanthropic rich); meaning, in this context, those who are so taken up with their riches that they have no time for the life of Grace which Christ came on earth to give to men, no time, therefore, for the virtues — of which charity (the love of God above all else) is the greatest — which Grace brings in its train: 'If I should distribute all my goods to feed the poor, and if I should deliver my body to be burned and have not charity, it profiteth me nothing' (1 Cor. 13/3). Blessed are they who, even if they have everything on this earth they could want, see their only true and lasting happiness in that which Grace has made them — adopted sons of God and heirs of Heaven. This is poverty of spirit.

"The injustice and the wretchedness always present in the world weigh appallingly hard on too many human beings who are dragged in their despair towards that total concentration on what material possessions they may have or want, which is the opposite of that detachment in which the essence of true poverty of spirit is found to consist. It is for this reason — because of the temptation to materialism brought by a gnawing deficiency of material goods — that the Church must intervene to better the *material* condition of the materially poor; not directly, as a philanthropist, but indirectly, for God's sake, in order that they may be helped to true poverty of spirit. It should be perfectly clear from what has gone before in this article that the Church was not founded for the materially poor (to relieve their body), but to extend to all men through time the life of Grace which Christ their Redeemer won for them. Through the centuries, indeed, the Church has sought to relieve material poverty, not because it is her direct and essential mission to do so (she is not a philanthropic organization), but because destitution breeds materialism,

which is the enemy of true poverty of spirit, as Christ preached it in the Gospels . . .

"It is not for the Church to organise the world; but to call men to the kingdom which is not of this world. The Church transcends the world; properly speaking, she exists only for the supernatural order, which is the only specific reason for her existence. Nowadays, for far too many clerics, the temptation to kneel before the world is great. Many in practice succumb to it, to flounder into a kind of vague, naturalistic theophilanthropy, which is the direct denial of Christ's true Gospel."

Seek First the Kingdom of God

What has been said in this article does not deny that the Gospels contain a social message of immense power and significance, central, indeed, to the whole ordering of society. To get at it, however, we have to see it and study it within the totality of Christ Our Lord's message. For He did not come, in the first place, to establish on earth a temporal kingdom where social justice should reign supreme and material poverty be no more. He gave his people no blueprint for a new social order, no bill of rights. This much is clear from what we have said so far, to say nothing of the Gospels themselves. Christ came, primarily and essentially, to redeem fallen human nature and, through his Church, to offer all who carried it the means of personal salvation; in other words, the supernatural life of Grace, which gives men the power to know God direct in Heaven and possess him by love, whilst here, on earth, in their pilgrim state, they are given strength to put his interests first and to love their neighbours as themselves for his sake, a thing they would be totally incapable of without his saving Grace. In other words, the poor in spirit — those in whom Grace flows — bring to every range of living and doing that supernatural quality of grace-filled love without which social life is totally bereft of any dynamic. It is essential to notice, however, that, in the Gospel story, the spiritual combat comes first,

the kingdom within is all; poverty of spirit is essential that Grace may flow *first* within the hearts of men and then, through them, out on others. St. Paul has described the process in the words everyone knows:

"I may speak with every tongue that men and angels use; yet, if I lack charity, I am no better than echoing bronze, or the clash of cymbals. I may have powers of prophecy, no secret hidden from me, no knowledge too deep for me; I may have utter faith, so that I can move mountains; yet, if I lack charity, I count for nothing. I may give away all that I have, to feed the poor; I may give myself up to be burnt at the stake; if I lack charity, it goes for nothing. Charity is patient, is kind; charity feels no envy; charity is never perverse or proud, never insolent; does not claim its rights, cannot be provoked, does not brood over an injury; takes no pleasure in wrongdoing, but rejoices at the victory of truth; sustains, believes, hopes, endures, to the last. The time will come when we shall outgrow prophecy, when speaking with tongues will come to an end, when knowledge will be swept away; we shall never have finished with charity."

The good society here on earth cannot be built apart from Grace, apart, that is, from the ceaseless striving of those who are partners to it to build in their own hearts the kingdom of God. Restructuring of the heart is essential to any effective restructuring of society. The tragedy of these post-conciliar years is that we have seen it the other way round. This is why we flounder. We shall continue to do so until we get our priorities straight.

Some of the issues that have influenced the nominations of the Presidential candidates are reviewed in this article: bussing of schoolchildren, financial aid for Parochial schools, tax reform and, a relatively new issue, the attack on inherited and accumulated wealth.

U.S. Candidates and Issues

E. L. WAY

THE Democratic Convention in July at Miami Beach will probably have nominated Senator McGovern for Presidential candidate in the election to be held in November of this year. I say 'will probably have' because in politics so much is uncertain. In January, for instance, this year all the commentators thought that it was between Muskie, Humphrey, and possibly Kennedy. No one thought McGovern's chances more than slender, and yet here he is with the nomination all but wrapped up. The 'stop McGovern' movement led recently by Senators Humphrey and Muskie seems to have fizzled out. Sen. McGovern has done well in the Primaries. He is not the front runner at the moment, however; Governor Wallace is, but with his injuries Wallace is not likely to stand as a third Party candidate in 1972. If he eventually regains the use of his legs which, thank God, is likely, he may come forward at the next election in 1976. (It ought to be remembered that of the ten Primaries held in May, Sen. McGovern won only one.)

The Primaries which last 100 days are a rugged test of stamina. Arguments are heard from time to time that only one Primary should be held, and that in it the whole nation should participate. But the counter argument seems to prevail that the man who is elected as President should

be a man of stamina. The stresses and strains of his office, the most powerful on earth, submit the President to much greater strain than the Primaries.

Stop McGovern

The support of 1,509 delegates is required to win the nomination. Sen. McGovern had in June 1,400 out of the total lined up on his side; and this gives the Senator's momentum the force of a bandwagon, and the 500-odd uncommitted delegates are more likely to be persuaded by this numerical argument than any likely to be put up by Humphrey or Muskie. Sen. Humphrey, nearest to McGovern in the number of delegate votes, is not likely to pick up the uncommitted delegates. Everything now looks set for a McGovern first-ballot victory. The other possible candidates who have small blocs of votes to support them, such as Henry Jackson, George Wallace and Shirley Chisholm, are unlikely to get together to stop McGovern. And looking back on the figures for the last 20 Conventions (back to 1932) in only four have there been examples in which voting went beyond the first ballot. (Roosevelt won in four ballots in 1942; Wendell Willkie won in six in 1940, Dewey won in three in 1948; and Adlai Stevenson III required three ballots to be nominated in 1952.)

Furthermore in the sixteen Conventions in which only one ballot was necessary there was much talk about stopping the man who in fact won at the first attempt. They tried a last-minute attempt to ditch Sen. John F. Kennedy. With a 'reform' convention, the delegates supporting Senator McGovern are likely to remain staunchly loyal to their man determined to resist any arm-twisting by political bosses, mayors, governors or labour leaders.

McGovern's Appeal

It is easier to begin with his enemies. Many regard him as a dangerous radical in domestic affairs, and a certain

disaster abroad. The Jewish voters, for example, would not thank him for sending a field hospital to Israel when what they want are Phantom Jets. Nor do union members feel too kindly disposed towards him: after all a man who offers bussing for their children, and tax cuts in wages to pay for the promise of giving every child \$1,000 a year is enough to make any citizen think more of his purse than his principles. And in all classes the purse comes first. Just imagine what a member of the Automobile Workers Union would say about the proposal to give a man with eight children \$8,000 a year! Where would this baby bonus come from except from his wages? For no one seems to believe the truism of Justice Holmes: Taxes are the price of civilization. Most of us would rather stick to our money, and to hell with civilization.

Catholic Voters

Catholics are also sliding out from under their usual support of the Democratic Party and are going over to the Republicans. Nixon with an eye on their votes has proclaimed that he is against liberalising the Abortion Laws, and has promised support for parochial schools. (Catholic Parochial schools have been closing at the rate of one a day for the last five years. Inflation is one cause, and the decline in the numbers of priests and nuns available to teach for low salaries is another. Nearly 2,000 parochial schools have closed down.)

McGovern's appeal is to the young and the blacks. And more important, he has a first-rate organization to back him; the young are out knocking on doors and ringing up electors for support. He has also been promised financial backing by fifteen millionaires, which would make the more sardonic of us certain of the rectitude of his principles. Alas! 85 per cent of the electorate are not young; and many who are young are totally disgusted with all politicians regarding most of them as little better than crooks.

The tide in an election year ought to flow for the incumbent. And it is thought that Nixon will fight a cool, non-abrasive, low profile campaign without stridency, sticking to foreign issues, aid to Catholic schools, and the most important emotive issue of all: bussing. (The object of bussing, and the objections to it are fairly simple and can be briefly stated: In order to create racial balance in schools children are often bussed to schools outside their districts. And Middle-class and lower Middle-class voters do not want their white children bussed into central areas where the schools are often inferior, and where crime and violence are more frequent.) On the 16 March this year, prompted by the Florida voting — 74 per cent of voters approved a straw-ballot resolution calling for a constitutional amendment against 'forced bussing' — President Nixon outlined his proposals on bussing of schoolchildren in a special television broadcast. He called for a moratorium on new bussing, and a drive to improve neighbourhood schools. Some decisions in the lower federal courts have gone too far, he said, and have thrown communities into "anger, fear and turmoil". Bussing, he added, is a "bad means to a good end". People do "not want their children bussed across the city to an inferior school just to meet some social planners' concept of what is considered to be the correct racial balance". The moratorium on bussing will last until the aid bill to inferior schools is passed, or until 1 July 1973 — whichever comes first. (The bill provides \$2.5 billion a year.) Fr. Hesburgh, the head of the government's civil-rights commission, said that "stopping court orders to bus . . . will reverse our long, hard progress toward an integrated nation. It will let local officials wall up the nation between black cities and white suburbs, and never the twain shall meet." (Opinion polls show that 70 per cent of Americans want integration to go ahead, but many just don't like bussing as a means to this end.)

Nixon has at the moment (June) a substantial lead in

the public opinion polls. And the betting, for those who consider such things with such outrageous levity, is about 5 to 3 that he will be in for a second term. A lot will depend on whether South Vietnam starts a successful offensive at the right electoral moment; whether the price of food rockets through the roof in the U.S. as it looks likely to do in the U.K.; whether unemployment pleasantly stable for the economists at 6 per cent (but less pleasantly for the unemployed) continues at this level; and whether McGovern can retreat far enough from his more 'radical' pronouncements to win back some of his own democratic supporters. Some have said that he will be as great a disaster for his party as Barry Goldwater was for the Republicans. And that Nixon will annihilate him at the polls in November. But look at what all the political wiseacres wrote about Truman in 1948 — they were actually writing out the cabinet for Dewey, and Dewey lost by over 2,000,000 votes.

What's the difference between the Democrats and the Republicans? A cynic might say the Republicans are in power, the Democrats aren't. Whoever gets in will have to make crucial decisions on wage and price controls, tax reform (all millionaires should pay proper taxes), the balance between unemployment and inflation, with the balance tipped in favour of the jobless, and the war in Vietnam. And relations between corporations and Government will not, one would think after the ITT affair, be worked out behind the scenes. Will there be an attack on the real disparity in wealth in the U.S. after the election? This disparity is not based on current income but on inherited and accumulated wealth. The attack on wealth is a relatively new issue.

The Economics of Pollution

J. M. JACKSON

POLLUTION is a subject that has come very much into the news within the last year. There have, of course, been a number of fairly dramatic examples which have hit the headlines. Perhaps the dumping of cyanide waste comes most readily to mind. There are plenty of others, however. We are discovering from time to time that certain chemicals used in industry are harmful to those working with them. From time to time one is reminded of the potential damage to our beaches should one of the new super tankers be involved in a collision. There is also the question of noise. While this is less dramatic than the very real threat to life of cyanide dumping, it can involve very serious hardship for those affected, whether they lie on the flight path of a busy airport or have a motorway within a short distance of their bedroom window.

Although the subject is a relatively new one as far as the general public is concerned it is by no means a new problem to the economist. Economists have long recognised that a course of action followed by one individual may have consequences for others. There may be benefits which accrue to others and for which it is impracticable to levy a charge. In this kind of situation, the individual in deciding whether to adopt a particular course of action will consider only those benefits which accrue to him. He will take no account of benefits which accrue to other people and for which he cannot charge. An extreme example of this would be the building of a lighthouse. This might confer very great benefits on those navigating in the area affected, but it might be quite impossible to levy a charge on passing vessels. An individual building a lighthouse would find that there was no benefit to himself but considerable benefits to many others. Nobody therefore would

consider building a lighthouse except as a matter of philanthropy. For this reason, the provision of a service of this kind is usually undertaken by the government.

Equally there are instances where a course of action will give rise to costs which are not incurred by the individual concerned but by other people. It was towards the end of the last century that economists recognised that social costs (that is the total cost of a course of action) was often greater than the private cost (the cost incurred by the individual in question). In particular, they cited the case of the factory chimney. Part of the cost of producing a commodity was the costs imposed on nearby residents in laundry bills and the like as a result of the smoke and smuts poured out from the factory chimney. Increasingly, of course, we have realised that such atmospheric pollution does more than add to people's laundry bills. It can contribute to ill-health, especially chronic bronchitis. But because these costs are not borne by the factory owner they do not enter into any calculation of profitability. The firm will produce so long as it can earn a profit, whereas ideally it should produce only if it could earn a profit after meeting all the costs incurred.

Measuring the Cost of Pollution

We need to look at the problems that arise in trying to assess the costs of pollution in various forms. This will rarely be easy in practice. Even if we can agree upon the principles of how to measure these costs, it can be extremely difficult to get the necessary data in a particular case. More serious, however, is the fact that there may be serious difficulties of principle involved. In fact, there may be two quite different calculations which may have to be made in a particular case. There is the cost of compensating those who are harmed by a particular course of action, and there is the cost of avoiding harm to others. Both of these approaches need to be considered in some detail.

Let us look again at the smoky chimney. What are

the costs imposed on those living in the neighbourhood? The cost of laundry will be increased but even estimating this, the most obvious item in the costs imposed on third parties, gives rise to complications. Do we take account of the additional costs incurred because articles have to be professionally laundered more frequently, or do we estimate the difference in the cost of washing clothes and other articles at home? Do we, perhaps, work on the assumption that we should adopt the measure that is relevant to each particular household? This is in fact the most logical method. In estimating the additional cost of washing done at home, some allowance clearly ought to be made for the extra work that is created for the housewife, though there is no obvious criterion for valuing the extra time spent in this work.

Then there are the other costs of atmospheric pollution. There is likely to be more sickness where there is atmospheric pollution. Men and women will be absent from work through sickness more often than if the atmosphere were cleaner. There is a measurable loss here. Workers will lose wages; even if their wages are made up, their employers will have lost their services. However difficult it might be to calculate these costs in practice, there is a fairly clear measure that ought in principle to be applied. But there is another aspect to the increased incidence of sickness. This is the human suffering caused, and although it is a very real cost there is no way in which we can really value the damage done to those living in the neighbourhood.

It might be possible, in theory at least, to estimate the total costs resulting from the factory's smoky chimney and to compel the factory owner to pay the appropriate compensation to those affected. There would, of course, be practical difficulties. We can forget these for the moment, however, and look at the alternative approach, the cost of avoiding harm to the public. This means that the factory owner would not be allowed to have a smoky chimney but would be required to use smokeless fuel or install

furnaces which did not create smoke. This method would certainly have the advantage that it would be simpler to operate. There is no reason why the costs imposed on the community by a smoky chimney should be equal to the additional cost of operating the factory in a smokeless manner. If the additional cost of smokeless operation were small by comparison with the costs that would otherwise be imposed on the public, the factory owner ought to be compelled to avoid creating smoke. If, however, the cost of smokeless operation was very high it might make production uneconomic. In this case, the loss to the community through a complete shutdown might be unacceptable, and in this case it might be necessary to consider means of making a levy on the producer (which would ultimately be passed on to consumers) in order to compensate those who suffer. It would be impossible to argue that this would involve an undue burden on the producer. If the community really wants the product in question, they will be willing to pay a price that allows adequate compensation to be paid to those who are harmed.

Noise on the Flight Path

It must be realised that each case may present its own special problems. There will be some forms of pollution which society will decide are quite unacceptable and that economic calculations of the kind outlined are quite irrelevant. The dangerous and irresponsible dumping of cyanide is a case in point. But let us look at the different kind of problem that may be raised by the case of aircraft noise on the flight path to a busy airport (or by a nearby motorway).

At the present time, one would probably have to admit that it would not be possible at a reasonable cost to reduce the noise levels of jet aircraft significantly. Other means of eliminating the noise nuisance therefore need to be considered. There are two possibilities. One is to enforce a considerable reduction in the volume of air traffic. A level of noise might be tolerable when caused by an air-

craft passing overhead every fifteen minutes but not when doing so every two minutes. The other possibility is to make provision for the sound-proofing of all houses within the area badly affected by the noise. This, of course, would be expensive. The cost of sound-proofing a house would be high and a large number of houses might be affected. Nor would it be just sound-proofing that would be required. Since sound-proofing would only work if all windows were permanently closed, it would also be necessary to install a full air conditioning system in every house affected¹.

The alternative would be to try and compensate the people affected by the noise. The calculation of such compensation would create very great difficulties. There the smoky chimney causes laundry bills to be higher than they otherwise would: this is, in principle at least, a cost which can be estimated. But the noise for people living along the flight path does not cause them to incur costs of this kind but merely makes life extremely unpleasant. What is the appropriate monetary compensation for making life unpleasant (one could sometimes say making it near intolerable)? What is the appropriate compensation where, in an extreme case, these conditions lead to a mental or physical breakdown? In addition, a person living in such a situation may find that if he wants to move away, his house will only fetch a very low price. He may get his money back if he has lived in the house for some years, but the price will certainly not have increased in line with the general movement in house prices and he will not be able to afford a comparable house in his new district.²

Compensation should therefore include two elements, one a sum that would compensate the person for having to live in the noisy environment and the other to compensate

1. Even this would not be entirely satisfactory since the noise nuisance would still exist when people move outside their houses.
2. It will be apparent that the arguments put forward here apply where a person has lived in the house before the airport was built or before the volume of traffic reached levels that created a serious nuisance. Somebody who moves into an area must be presumed to know what conditions prevail at the time, and if he chooses to move into a house that is on the flightpath of a busy airport he must be assumed to accept the prevailing noise level.

him for the reduced value of his house. It may be that some people would regard the noisy environment as quite unendurable. For them, one could adopt an alternative formula for compensation. Compensation should consist of the following: (1) a sum equal to any reduction in the value of his house which he will have to sell if he moves; (2) the cost of removal; (3) a sum representing any additional costs of travel to work from his new home; (4) some compensation for the upheaval of moving and, if appropriate for any longer journey to work if this should be necessary.³

Again, it could well be that the compensation payable would represent a very considerable sum. It is impossible to say whether it would normally be more costly to try and bribe people to stay and endure the noise nuisance or to meet their costs of moving to another area. There is probably an ethical argument for basing compensation on the cost of removal to another area. It is not easy to say that a certain sum of money would compensate a person for having to put up with an unsatisfactory environment. On the other hand, the costs of taking him out of the environment is something which can be calculated because it involves, for the most part, specific outlays. A person should, therefore, be offered compensation based on the cost of moving out of the unpleasant environment. He could then move and be no worse off. If he chose to stay, it would be because he would prefer to accept this cash compensation and stay in the environment.

Who Should Pay

The rule in this kind of situation should always be that those who want a commodity or service the production of which involves damage to the legitimate rights of other people should be required to pay a price that will enable adequate compensation to be paid to those adversely affected, subject to the qualification that certain modes of

3. It may also be that a person moving away would have to consider taking a new job, perhaps at a lower rate of pay. This too should be compensated.

behaviour might involve such damage that no monetary compensation would be appropriate and that legal restrictions should be imposed. The imposition of the obligation to pay compensation to those affected by aircraft noise would mean that airport authorities would have to raise charges to airlines using their facilities. The level of charge might well be such that the volume of air travel was drastically curtailed.⁴ There is no reason why we should regard this as a serious loss. There is no reason to suppose that essential business travel would be seriously affected. The additional cost would be a minor consideration where really essential travel were concerned, and if it were not essential then the substitution of other means of travel or communication would not matter. A great deal of holiday travel by air might be eliminated, but again this would not be in any way undesirable.

4. In so far as the high charges on aircraft landing at an airport had the effect of reducing the volume of traffic, the nuisance would tend to be reduced and compensation payable might be reduced. Perhaps the noise level would be reduced to acceptable levels. Nevertheless, the charges would have to be maintained or else the level of traffic would again increase.

It's said that Protestantism is creeping into the Church. How can one detect this infiltration? Isn't it mean to be superior and snooty about the enthusiasms of some religious Sisters? Their new freedom may have gone to their heads; but for a long time they were treated like children. Trent defended the practice of reciting the Canon of the Mass in a low tone. Now the priest is required to say it aloud. Would not the occasional traditional practice be more loyal to the Church's teaching?

Any Questions ?

WILLIAM LAWSON, S.J.

It is being said that Protestantism is creeping into the Church. If so, how can the infiltration be detected?

You will detect it easily enough in its grosser forms if you know the main Protestant errors. More subtle forms can easily pass unnoticed, unless one has a sharp sense of what, in Protestantism, is hostile to the true Catholic spirit.

The root of Protestantism is the rejection of the authority of the Pope and bishops to teach and govern. Erroneous doctrines began to proliferate only after priests and religious engaged in teaching theology refused to accept the Church's judgment that their doctrine was false. They claimed to know better than the *magisterium*. The political situation within which they rebelled made schism inevitable, and the unity of Christendom was destroyed. The Church, then, defended herself within a narrower frontier, and that is still her position in modern Europe, in spite of the growth

of tolerance and indifference and of a movement towards reunion.

If that estimate of Protestantism is correct, the most obvious presence of a Protestant spirit within the Church is the assumption by Catholic teachers of religion of an authority, to which they have no right, of teaching in opposition to the doctrine of Popes and Councils. Many of them seem to think that book-learning entitles them to put themselves above the hierarchy, as though the guidance they find in their intellect is surer than the guidance which the Holy Spirit gives to the teaching Church. The most notorious example of that arrogance in recent years is the refusal to accept the papal teaching in the Encyclical "Humanae Vitae"; but there are other examples in plenty. The agitation to set up national churches affiliated to Rome is a step in the Protestant direction, as are practices hardly in keeping with the truth of the Real Presence of Christ in the Holy Eucharist.

Don't you think it is mean to be superior and snooty about the enthusiasm of some religious Sisters? Their new freedom may have gone to their heads; but it is not so long since they were treated as children.

Have I sounded "superior and snooty"? Sorry! In the occasional "Answers" on religious life my concern was to affirm the essentials of that special consecration; and criticism of what seemed to me to be damaging practices should have been kind. It is true, as you say, that in the past religious Sisters have been treated as children, or even as mentally defective, by some ecclesiastics and by some of their own superiors. It is the treatment that has given rise to a jargon that includes words like "maternalism" and "infantilism". Alas! the renewal in religious life has not yet got rid of all the old regrettable attitudes. Much remains to be learned about the right relationship based on the vow of obedience, about the manner of respecting and

enjoying the right to a fully developed personality, and about the nature of freedom and its exercise within a necessary order.

That the failure to treat religious each as a unique person with a duty of growing in responsibility has condemned many to a permanent adolescence is unfortunately demonstrated in many of the present aberrations. Much of the disturbance in religious life comes from the middle-aged — late thirties to early fifties — and their behaviour is markedly adolescent, comparable to that of girls in their late teens. They resent authority and crave to be away from it, in flats with a few bosom companions; they are all agog to enjoy entertainments newly available, to have a measure of financial independence, to buy new clothes and have several outfits, and, in all those ways, to discover their "identity". They are retarded, and they need time.

The Council of Trent in a canon on the Mass defended the practice of reciting the Canon of the Mass in a low tone. It is the practice now to recite the Canon aloud, and I understand it is forbidden to use a low tone. Would not the occasional use of the traditional practice be more loyal to the teaching of the Church ?

As I cannot conveniently get hold of the *Acts* of the Council of Trent, I am unable to quote the text of the canon you refer to. There is, however, a proposition of the diocesan synod of Pistoia, condemned by Pope Pius VI in 1794, which said that the language of the Mass should be vernacular and that it should be audible. The condemnation described this proposal as rash and a support to heretics. Now, as you say, we have Mass in English, and the priest is required to say the Canon aloud. That is a complete change from the Latin missal, in almost universal use for centuries, with its instruction that the Canon is to be recited *secreto* — so that the priest can hear himself but not be heard by the bystanders.

If that were "the teaching of the Church", as you call it, would an "occasional" return to it be sufficient? Ought we not to follow the teaching on every occasion? Loyalty should operate all the time, not just every now and again.

The traditional practice was reasonable in times past, when it was thought advisable to insist on the sacredness and the mystery of the Holy Eucharist, especially when Protestant heresies about the Blessed Sacrament had turned this celebration of the Eucharist into an emphatically human event. In our own day, the "popularizing" of the Holy Eucharist is encouraging heresy in some parts of the Church. But the Pope has authorized the changes for the good of the faithful, and in loyalty we must adopt and profit from them.

I am surprised at your recent "Answer" on the excommunication of teachers of heresy. It seems to me that you are back-pedalling, stating that the Pope and the Bishops are responsible for the purity of doctrinal teaching, but then saying you see good reason for their inaction in face of heresy.

"Back-pedalling" is a fair description of my reluctance to tell the bishops how to do their job. It takes me all my time to attempt doing my own properly; and in any case I refuse to join in criticism of the hierarchy. There is too much of it already. Even if I thought it becoming to blame bishops in general and in public, I should have to keep quite until I had found out the facts of their measures against false teaching; and if the facts warranted an appeal or a complaint, it should be made privately unless the bishops have invited public expression by themselves entering the public forum.

You have only to look at the "Observatore Romano" regularly to see the zeal with which the Pope affirms and explains true doctrine. Other contributors to that journal

back up the Holy Father in tackling the most recent errors. You may have seen articles on what is called the Windsor Declaration, correcting its errors and omissions. Recently the fact of the Bodily Resurrection of Christ, and the dogmas of the Incarnation and the Blessed Trinity, have been set out emphatically to counter heresy. Elsewhere heretics have been given the lie personally — Hans Kung, for example.

Who is to measure what prudence would suggest in warnings to the faithful? So long as I am just telling someone else what to do, I can be forthright and uncompromising; but if I had to do it myself I should need to think again.

Is there some root reason why so many priests and religious with teaching jobs are eager to deny articles of the faith?

They are alike in that they are all moving towards protestantism, as they prefer private judgment to the authority of the Church. They don't arrive at that point by one and the same route, nor can there be just one reason for their setting out on it. You would need to differentiate between different courses of learning and different levels of teaching. All these aberrant professors and lecturers can't be original thinkers — I think the original thinkers are very few. Most of our problem teachers have their errors at second or third hand. The priests probably have a better background of study than the nuns if only because they must spend a statutory number of years at their books. Their convictions are often based on wide and serious reading. That could be true of some nuns; but they are more inclined, being women, to be devotees of a person rather than an idea. They happen to have chosen the wrong person to follow.

Denial of articles of the faith could betoken acceptance of an opposition which recently has been expounded by some clergy, both higher and lower, between what they

condemn as the old theology, "classical, scholastic, Latin, pre-occupied with definitions that are strict and clear", and the new charismatic theology that "gives more place to the Holy Ghost, living and actual, closer to life and to men in the concrete." It is assumed that the Holy Spirit is on the side of the new theologians. It is forgotten that the Holy Spirit, promised by Christ to the Church and, in a special way, to the Pope and the bishops, cannot be divided against himself.

Has the Church given any official ruling on the question of confession preceding or following First Holy Communion ?

Yes. There have been several statements on the subject by the supreme authority in the Church. The latest of them is the General Directory on catechetics published in April, 1971, by the Sacred Congregation of the Clergy and approved by the Pope in the following month. The general tenor of the instruction is that the prevailing practice of having confession precede first Holy Communion must be kept. Where experiment has been allowed by the bishops of postponing confession until after First Communion, the experiment must be subjected to careful scrutiny by the Episcopal Conference. A Conference which wishes the experiment to be continued is instructed to make its wish known to the Apostolic See, which will give due consideration to requests. The document states flatly that no parish priest, teacher or religious institute has authority to start or continue such an experiment, and, where it has been introduced without authority, it must stop.

The Directory warns against teaching which would lead to the false idea that no one should ever receive Holy Communion without first going to confession. (In spite of the encouragement to frequent Communion there are still not a few adults who think confession is a necessary preliminary to Holy Communion.) But, with that safeguard, confession before First Communion should be the universal practice,

recommended by a right understanding of the child's ability to know right from wrong and to need to seek forgiveness from God. Most parents, I imagine, would welcome the Directory's view of the psychology of children and their "age of reason". The document quotes Pope St. Pius X: "The custom of not admitting to confession or not absolving children who have come to the use of reason is altogether reprehensible."

The Democratic Candidate

What is Senator George McGovern like? He comes from the Midwest and from the soil like Harry Truman. He can be outraged but very few have ever seen him lose his 'cool'. He looks you in the eye and says what he thinks. His rise to the position of candidate is no accident. He has planned it carefully, from the days when he knew Robert Kennedy. The son of a Methodist minister, he is one of the most religious men ever to have sought to become President. He still occasionally delivers a sermon. He has developed the virtues of humanity, modesty, and fair play. He is a man who it is very easy to like, but he can be a very tough adversary. He possesses a first-rate mind, is articulate without eloquence, and is detached, even though he pursues the presidency with single-mindedness. He is a man of intense concentration, without much humour. But then governing the United States is not a funny business.

E.L.W.

Population Hysteria

PAUL CAVADINO

"A GREAT deal of hysterical nonsense has been talked about the population explosion, which bears little relation to fact or to real cause of pollution," said Mr. Paul Cavadino in October last year. Mr. Cavadino was speaking on behalf of the Society for the Protection of Unborn Children, an organisation which was formed nearly five years ago to fight against the Abortion Act.

Recently Mr. Cavadino was featured in the I.T.V. programme "Why Do They Do It", which outlined his work for Christian Aid, where he is Universities Secretary. "In the United States the hysteria has reached such proportions," he said, "that some people carry stickers in their cars bearing the slogans 'babies are pollution' and 'the next baby may kill us all'. When we look at the facts, however, we find that the U.S.A. is one of the most sparsely populated countries in the world. Indeed, if you put all the world's present population into the U.S.A. the density would be exactly the same as in England now . . . and no more. Yet, the U.S.A. has the most serious pollution problems in the world. It is obvious from what I have just said that population density is not the real trouble; in fact they can cut their population in half, they can quarter it, but their pollution problems could still increase unless they tackled the real scourge. And that is the methods of industry, which have been allowed to run riot. Place fair controls on industry and you will overcome the problem."

Later in his talk Mr. Cavadino said:

"In this country about 50% of the population is on only 3% of land area. Time and again the real experts have said that our great need is for redistribution of population, which is an entirely different problem from

that of overpopulation. In fact, while urban areas such as Greater London and the Midlands continue to mushroom, other parts of the United Kingdom are tragically underpopulated. In a letter from Harold Wilson to Sir David Renton on population, dated December 22nd, 1966, it was said that only about 8 per cent of the land area of Britain is urbanised and the indications, at that time, suggested that this figure would have risen only to 10% by the year 2,000. However, since then the Registrar General's office has had to lower considerably its predictions on population growth in England and Wales, which is now expected to reach 58 million by the end of the century. This is a huge drop from the figure of 70 million (the official prediction a few years ago) and which is still so often quoted.

"Since 1963 the birthrate in this country has been on the decline and, in fact, if the present trend continues we are likely to create an unbalance in our population with too few young people to support too many old. Professor D. E. C. Eversley, of Sussex University, like other experts, has warned that in the younger generation there is a serious unbalance of sexes . . . about 5% more boys than girls so that not all could marry even if they wanted to do so. There is also the fact of involuntary, as well as voluntary, sterility. The result is that in the long run the present family size of 2.15 children is too low to replace the parent generation and once this becomes apparent to the public the movement against population (according to Professor Eversley) will no doubt be reversed very quickly and we shall be faced with a wave of pro-populationist hysteria. In fact those who, to-day, are described as socially irresponsible because they want large families can look forward to to-morrow when they will be regarded in an altogether different light."

Book Review

AFRICAN REALITIES

Africa: Hope Deferred by John Biggs-Davison, M.P.;
Johnson Publications Ltd; pp. 166; £2.00.

This book bears a good title. "Hope deferred" sums up the present situation in Africa as well as any I know, and that is not said cynically. On the contrary, it embodies a reasonably optimistic estimate of the great Continent's future. Africa still has a long, long way to go. I see no reason why the case should be otherwise. To expect complete adjustment overnight to the political and economic realities of independence is to cry for the moon, to expect of Africa's peoples an overnight evolution that was never true of our own or any other people. It will be a long hard slog in Africa as elsewhere in the developing world and the first condition of success lies, perhaps, in the quiet realization of this by no means shame-making fact.

The second condition of eventual success — a happy conclusion to the task rendered inevitable by the withdrawal of colonial power — is that the facts of the existing situation — or, better, situations — on the African Continent should be appraised as they are and as they are likely to be; that dreams should be discarded and, instead, reality quietly appraised and used as a basis for intelligent future action. In this context, John Biggs-Davison's book is most useful. He has brought to its writing a knowledge of Africa and its problems that is out of the ordinary, well-informed and, in the case of a good many of its countries, largely at first hand. Additionally, he has a great deal of moral courage and is extremely honest. These two qualities Biggs-Davison has applied to the knowledge he has of Africa to write a book that will help all to a clearer understanding of the problems of that Continent as they

are and as they are likely to remain for a considerable time to come.

Not everyone will like this book. Liberal ideologues will shriek at it, but this should serve to commend it the more strongly to those who refuse to be victimized by irrational prejudices. At another level, not all who share the author's rightful contempt for the selective moralizers, who have made Africa their happy hunting ground, will agree with everything he says. This is to be expected. The point I would make, however, is that this book will appeal to those who are tired of the ranting and who wish to base their approach to Africa and its problems on things as they are. This book will help them very well to do just that. In the context of contemporary thinking concerning Africa and its problems I doubt whether I could give it higher praise.

Paul Crane, S.J.

Breakdown of Figures at Miami Beach

After the calamitous demonstration-ridden Democratic Convention in Chicago in 1968 the rules for picking delegates were rewritten. The reforms made sure that women, the young, the black, and the minorities would be present as delegates. The man who headed the commission to reform the rules was Sen. McGovern. As a result:—

15% of delegates were black (5.5% in '68)

36% were women (13% in '68)

22% under the age of 30 (4% in '68)

Most significant statistic was that 85% of the delegates had never attended a national political convention before. On 21st August the Republican convention will be tidier, very decorous, and certain to nominate Nixon.

E.L.W.